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EXTRACT OF A MISSIONARY SERMON.

BY DR. MILLER.

(Concluded from Page 457.)

IN the light of this subject, Christians may see how much reason they have to be confident and joyful under the most discouraging appearances which occur, both with respect to themselves and the Church. Disciples of Christ! you are often disquieted and cast down by the delay of expected blessings.

Be not alarmed, then, Christians, because *the chariot wheels* of your King are so long in coming, or because those who defy the armies of the living God are bold and clamorous. Let infidels deride—let politicians build their hopes on earthly wisdom—let formalists become weary of waiting—let the timid friends of truth grow pale, when opposition arises; but *be not ye afraid; only believe. Stand still and see the salvation of God.* Is he not giving us a pledge that his Spirit hath not forsaken his Church, by *reviving his work* in different parts of our land; by exciting his people, on both sides of the Atlantic, to form missionary plans, and engage in missionary enterprises, to an extent altogether unprecedented since the days of the Apostles; and by lifting up a standard against infidelity and vice, when, like a

flood, they threatened to overwhelm and destroy? *Be strong, then, and of good courage.* You are on that side which must ultimately prevail.

From the view which has been given of this subject, we may infer the duty of Christians to *observe, with habitual attention, the course of Providence, and diligently to compare it with the designs announced in prophecy.* If we believe, as all who deserve the Christian name do, that the sacred volume contains very important disclosures of the divine intentions with respect to our world; and if we also believe, as we doubtless ought, that history is but a developement of prophecy; then it is evident that studying the prophetic scriptures, in conjunction with the course of human affairs, is not only our duty, but also a most interesting, delightful, and profitable employment. Is it possible that those who sincerely regard the welfare of Zion, and who hold in their hands the chart by which her earthly voyage is to be conducted, should feel no desire to look upon it, and compare it with her progress and her situation? It is not to be supposed. No, believers! in proportion as you possess the temper which becomes the faithful followers of Christ, you will regard his work, and consider the operations of his hands. You will be careful to discern the signs of the times; to study those intimations of the divine plans which the sacred oracles contain; to compare with these the dispensations of Providence; and endeavour to deduce from the whole, the condition and prospects of the Church. Such exercises will have a tendency to confirm your faith, to animate your hopes, to bind your affections more closely to the Redeemer and his kingdom, and to promote your best consolations.

The doctrines which have been delivered administer reproof to those who are ready to say, that the time is not yet come for the friends of Zion to exert themselves with diligence and zeal for her extension and glory. This plea is the wretched offspring of sloth, or of unbelief. Who told you, indolent, pusillanimous, hypocritical professors of religion!—who told you that the time had not yet come? Sure I am you find no warrant for such a conclusion in this holy book. The truth is, all times are proper to exert every power committed to us, for enlightening the ig-

norant, for reclaiming the vicious, for proclaiming the message of eternal love to guilty men, and for endeavouring to build up the cause of our heavenly King. Admit that the *set time* to favour Zion, with peculiar and unclouded glory is not yet come. What then? Are Christians, therefore, to *stand all the day idle*? It would be doing injustice to themselves, as well as robbing their God. It may be said concerning activity in behalf of the Church, as well as of our individual salvation—*Behold, now is the accepted time.* Hear the word of the Lord—*This people say, the time is not yet come that the Lord's house should be built. But thus saith the Lord, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, consider your ways.*

This subject is eminently fitted to illuminate our path, and direct our steps, in the present situation of the world. When we look abroad, and survey the affairs of men, on the principles of human calculation alone, every thing appears perturbed and inexplicable. I ask those who despise the prophecies and the government of God, to contemplate the political, the moral, and the religious condition of mankind, and to tell me what the end of these conflicts, changes, and retrocessions, will be? Ye votaries of presumptuous Reason! Ye worshippers of political Wisdom! Ye who rely on the power of Philosophy, falsely so called, to govern the heart without Religion, and to regulate society without God! tell me, I beseech you, what ground of hope you enjoy with respect to the future? I pause for your answer: These proud interpreters are dumb! I turn to the Christian. Humble believer! take the light of prophecy in thine hand; this will guide thee through the labyrinth; with this thou mayest meet difficulties, dispel the clouds which gather round thee, walk over ruins, march with firm and dauntless step in the midst of general disorder, and, in every possible exigency, rejoice in the Lord, and joy in the God of your salvation.

Every hope of the future melioration of mankind, and of the establishment of general happiness, which does not rest on the future prevalence and influence of the gospel, is delusive. The Religion of Christ is the only effectual remedy for human depravity, and this depravity is the source of all disorder and mi-

sery. To think, then, of reforming, purifying, and tranquilizing society by literature—by science—by the prevalence of political orthodoxy—by any thing but Christianity, is an expectation which all experience has shown to be a vain dream. But, founded on this religion, no hope can be too sanguine to be entertained, no confidence too strong to be cherished. It is the light of the world—the pillar of society—the hope of the miserable—the medicine of the heart—the salvation of man : and its universal prevalence shall be the universal prevalence of peace, benevolence, purity, and joy.

But the application of this subject, to which I would more particularly invite your attention, is,

That it affords great encouragement to missionary plans and exertions. Is there a Christian in this assembly who does not believe that the heathen are given to Christ for an inheritance ; and that, notwithstanding all the difficulties, the discouragements, and the apparent delays which arise in extending the Redeemer's kingdom, his gospel will yet be preached in its power to every nation under heaven ? Is there a Christian in this assembly who does not know that the gospel has always been spread, in times past, by the instrumentality of human exertions ; that there is every reason to suppose that this will continue to be the case ; that we are commanded to proclaim its gracious offers to every creature ; and that the feeblest and humblest endeavours have been, and may yet be made effectual to the promulgation of that truth, which alone can enlighten and save mankind ? Can a more solemn obligation, or a more powerful excitement be presented to engage in this glorious cause, the labours, the prayers, and the hopes of all who love the Saviour ?

Since our last annual meeting, the missionary spirit has been gradually growing, both in extent and ardour ; and several additional grounds of encouragement have risen before us. New societies have been formed in our country, for the same purpose with our own ; and new exertions made for spreading the honour of the Redeemer's name among the benighted nations. The number of those who appear friendly to our design is manifestly increasing : the number of those who discover a will-

ingness to exert themselves in promoting the execution of our design, is also increasing : and, what is by no means of least importance, we have, farther, reason to believe, that the number of those who daily plead with God in prayer, for our success, and for the conversion of the heathen, is daily becoming larger, and more fervently engaged.

Despise not the day of small things. Be not discouraged, because the effects arising from your exertions are not greater and more splendid. It may be safely asserted that we have had as great, if not greater success, than could reasonably have been expected. Did any man suppose, when we sent messengers of Grace to the heathen, that their blindness and prejudices would instantly vanish ? that their habits, confirmed by the example of ages, and endeared by innate corruption, would be immediately laid aside ? or that their minds, preoccupied by delusive superstitions, would, in a month or a year, generally undergo the revolution which we aim to accomplish ? Surely no sober calculator could have anticipated, thus early, such effects as these. The grace of God can do any thing ; but what have we a right to expect ? All experience teaches us, that the introduction of the gospel among heathen tribes, to any extent, requires time, patience, unwearied labour, and a fortitude appalled by no trial, discouraged by no delay. We have already done much. We have addressed ourselves to them. We have gained a hearing. We have conciliated their minds. We have planted the seed of truth among them, and it must have time to grow. *Though it tarry, wait for it ; and I will venture to add, it will surely come, it will not tarry.*

Ministers of the Gospel ! permit a junior brother to remind you of the peculiar ties by which you are bound to interest yourselves in the missionary service. It is the cause of Him to whom you have devoted your talents and your lives ; it is the cause which employed the counsels of Jehovah from everlasting ; the cause which brought the Son of God from heaven ; the cause in which he suffered and died ; the cause which your character and your vows have pledged you to promote, to the extent of your power. Ought not, then, your influence, your public ministrations, your private intercourse, as well as your pray-

ers, to be employed in pleading for the heathen, in endeavouring to excite an holy zeal for spreading the gospel, and in favouring the societies which have been formed for this benevolent purpose? Fathers and Brethren! our task is mighty; our responsibility is awful; but our encouragements are great; our employment is delightful; our reward is glorious.

Private Christians! indulge not the unworthy thought that you can do little in this interesting cause. Is there any one of you deeply impressed in his own mind with the obligation and the magnitude of the missionary undertaking, but who, at the same time, imagines that nothing can be done, until many of a similar character are ready to join him? Upon this principle, nothing great or laudable would ever be effected. Believer! do your bowels yearn over the benighted heathen? Go forward. Exert yourself. Plead their cause in private circles. Contribute, not only your entreaties at the Throne of Grace, but also your time, your advice, your example, the influence of your name, and your temporal possessions, to forward the noble work. Were every individual Christian to do his utmost, according to the talents committed to him, for the promotion of this great object, what a flood of blessings might be poured on the wilderness, until there should be no room to receive them.

It is our desire to institute more extensive plans for the attainment of these important objects: but the mortifying truth must be told—we want the means. You are able, and it is your duty to help us. Testify your love to God, by giving of the good things which he has heaped upon you for advancing his glory. Testify your love to the souls of men, by contributing the means of sending them the greatest of all favours. Testify your love to your country by supporting an institution, eminently calculated to promote the prosperity, and the general interests of our land.

A godly man, while on earth, has his affections much in heaven; but were it possible for an unconverted man to be in heaven, his affections would still be set on the earth.

Christ overcame the world for his people; they must overcome the world through Christ.

A SATURDAY EVENING'S MEDITATION.

Prepare to meet thy God. Amos iv. 12.

AWFUL thought ! awakening call ! to meet thy God ! Where ? when ? and how ? To meet thy God ! Who speaks ? Art thou conscious he sees thee, knows thy ways, and notices thy designs ? And dost thou listen to his calls ? calls of his word, calls of his rod, calls of his providence, by which he repeatedly, yea, continually says, "Where art thou ? Behold, I come quickly !"

Now I come in mine ordinances to refresh thy soul, to hear thy prayers, to accept thy praises, and to smell the fragrant of my own graces in believing exercise within thy breast. These are the pleasant fruits I delight to find flourishing in those who are planted in my house ; and I will meet thee there.

The day which I have consecrated for thy rest is at hand ; the day on which I rose from the tomb, the Conqueror of Death and Hell for you ; the day on which I made myself known to my first disciples, to their exceeding joy ; the day on which my people now meet to contemplate my works, and commemorate my love. Wilt thou neglect to prepare thyself for these enjoyments ? When I knock, must I wait for admittance until my locks be filled with dew, because thou art too lukewarm to rise and let me in ? Must worldly cares, with which the temple of thy heart has been defiled, still occupy my throne, and their foul stains remain unwashed by blood divine, by secret prayer, and pious meditation ? Are these the returns of my love to thee, thus to make me serve with thy sins ? Thou wilt outwardly adorn thy body, to appear decent with thy fellow-worshippers tomorrow ; and must my temple remain a den of thieves, filled with buyers and sellers, or more filthy guests ? Retire, retire.

Seek the purifying influences of my Spirit ; entreat his enlivening and enlightening rays ; plead to enjoy that liberty of access to thy Father, which he only can give ; request him to show thee my glory, and communicate to thee a fresh taste of my love. Oh, ask him to unloose thy bonds, to enlarge thy heart, to assist thee to ascend the Mount of Communion, that

thou mayest, in lively faith, get near to me, and with holy boldness in my name, cry Abba, Father!

Have I not presented thee before him without spot, and caused thee to triumph in my righteousness? Hast thou not known the unspeakable sweetness of sitting at my feet, and receiving the law at my mouth as a law of love, when I have admitted thee into my banqueting-house, and caused thee to cry out, My Lord and my God? And wilt thou not prepare thyself for the renewal of these enjoyments, which are foretastes of the pleasures at my right hand for evermore? Have I promised in vain and for nought, that they who seek shall find, and that I will come in and sup with him who heareth and attendeth to my voice, and openeth unto me? Trust, and put honour upon my faithfulness. Now I stand at the door, and knock again. What says thy sluggish soul?

Lord, I obey thy call. I would prepare thee room: I would gladly entertain thee! Awake, O north wind, and come thou south! blow upon my garden, that the spices thereof may flow out; let my beloved come into his garden, and eat his pleasant fruits. I long to meet thee in thine earthly temple, to see thy glory, and feel the power of thy love as in days past! O, my soul, prepare him room! Bid him welcome. Entreat him to draw near, to unveil his beauties, to let thee gaze upon his lovely face, to view the love-prints in his hands and pierced side; from whence flows that precious blood, the price of thy redemption; that blood divine, on which he calls thee to exercise thy faith whenever thou comest to his church; that mount Zion which he loves, that mountain of myrrh and hill of frankincense, whereon he will appear as a Lamb that has been slain, until he descends in awful majesty and glory as Judge of quick and dead; of which event he says, "Behold, I come quickly!" My soul, hearest thou? Art thou preparing hereunto? Art thou daily, by faith, washing in his blood; putting on his righteousness; exercising the graces of his Spirit; desiring a renewal in his image, and an increasing sanctification through the belief of the truth? Hast thou a steadfast faith of being perfectly and eternally accepted in the Beloved? Art thou habitually waiting for the

coming of thy Saviour, thy Judge? Does thy heart echo, "Come, Lord Jesus, come quickly?" Amen.

Look well, my soul, that this be thy state; that thou art building upon this foundation, and hast no other hope. Examine thyself often, and keep thy evidences bright with constant use. Thy Lord hath said, "I will shortly call thee by death, and then thou shalt meet me in judgment." O! consider thy latter end! Death is advancing; wait for it, expect it, look for it daily; for then thou must undress. This mortal body will drop into the tomb, and return to dust; but thy disembodied spirit will fly to realms unknown. Where will she rest? in what will she find her happiness? If unrenewed her state, and unatoned her guilt, where a holy God is she cannot come; but will flee like Adam from the presence of Jehovah? And if she fly to hide herself from God, whither, but to the abodes of Death and the horrors of damnation, will the fallen angels convey their lawful captive? And canst thou dwell in the devouring flames? My soul, how feeblest thou under these reflections?

If thou hast no desire to meet thy God now, in the way of his appointments on his Sabbaths, thou wilt not be meet to enter into his rest at death. If not disposed for the employments of perfect holiness, as the perfection of thy immortal spirit, must thou not be banished from him for ever? Therefore, try thyself by this unerring touchstone. Rest assured, if Death summon thee, unprepared, to meet thy Judge, that horrors will seize thy conscious breast, when he declares, "I never knew thee!"

Let these reflections stir thee up to seek the Lord while he may be found; and call upon him while he is near. Now is the accepted time; this is the day of thy salvation! Wherefore, draw nigh to the throne of grace; and if thou hast not liberty, try to use in faith the following breathings, in order to excite in thee a spirit of supplication suited to thy present frame.

O Father of mercies and God of grace, look upon me a guilty worm, in the Son of thy love, in whom thou art well pleased, in whom I trust! May the eternal Spirit enlighten my mind in the knowledge of Jesus, and assist me afresh to exercise faith upon him whom my soul loveth, that I may discover more of his beauties and excellencies, and attain a more animating as-

assurance of my interest in him as my Saviour! May I cleave unto him with real affection, and be helped to yield up all my powers without reserve to his service, that the fragrance of his graces in lively exercise may send forth a sweet savour unto my Lord! O bless me with such an increase of faith and fervency of mind, that, in the spirit of prayer and love, I may plead the promises, till I attain a full assurance of their fulfilment, and find a Heaven of joy in my soul! Lay me lower and lower in mine own eyes, while I contemplate the exceeding riches of the glory of that grace whereby I, a hell-deserving wretch, am become an inheritor of heaven; and now feel an earnest of the eternal enjoyments which are at thy right hand for evermore!

Gracious God! thus let it be with me, in some measure, on the ensuing day, that thine ordinances may be to me as a feast of fat things, with wine on the lees well kept. May my soul be also refreshed, and my spiritual strength so renewed, that I may be enabled, as one on eagles' wings, to soar in holy contemplation to the mount Zion above; to run in thy commandments without weariness, and to carry whatever cross thou layest upon me without fainting! Even so, amen.

SINGULAR ACCOUNT OF A PURITAN PREACHER.

MR. WELCH, a celebrated Puritan Preacher in England, about one hundred and sixty years ago, was travelling to the north part of England, where he had frequently preached, to fulfil an appointment which he had previously made; the day before his appointment, he happened to get into a wrong road, and towards night he came towards a thicket of woods which he had to pass through; at which time he met a gentleman who inquired where he was going.—He told him, but did not tell him his business, or his name. The gentleman said to him,—Sir, I advise you to stop to-night, for that road is inhabited by robbers, and it is ten miles through these woods to the place where you wish to go.—You had better go and tarry with me until morning, which is not far from this place.—It is very unsafe to go through

these woods by night. MR. Welch accepted the kind invitation, and rode with the gentleman to his house, whom he found to be a rich man, and a Magistrate. Shortly after supper was prepared, and Mr. Welch asked to sit down. Mr. Welch said—Sir, as God has blessed you and your family abundantly, I presume you ask a blessing previous to sitting down to partake of your food. Sir, says the gentleman, *I am not accustomed to such things*; but if you are, I should be glad to have you say grace. Mr. Welch did so. Towards bed-time, Mr. Welch observed—Sir, I conclude from the regularity of your family, that you frequently pray with them. *I am not accustomed to such things*, said he; but if you are, I should be glad to have you pray with us. He did so. In the morning he did the same. Afterwards they entered into some conversation; at last the gentleman began to be anxious to know who the man was, &c. Sir, said he, what are you? I am a *Man-catcher*, said Mr. Welch. You are the very person I have wanted for some time, said the gentleman. What for? said Mr. Welch. Why sir, said he, there is a man by the name of WELCH, who pretends to be a minister, and has preached several times about ten miles from here, who has done the people a great deal of hurt by diffusing his principles among them, and setting them full of notions about religion, and I have authority to have him arrested and punished for his conduct, but have not been able to get any one that could take him yet; and as you say you are a man-catcher, I wish you to go with me to-day, for he has appointed to preach there again this day, and I think you will be able to catch him for me. Very well, (says Mr. Welch,) I will go with you with pleasure, and promise to deliver the man, (which you say has done so much hurt among the people,) safely into your hands before night. The Magistrate took his carriage, and he and the man-catcher set out to go to meeting to catch MR. Welch. They arrived at the place. There was a large collection of people together in the open air, and a stage erected in the centre, but no preacher appeared. Mr. Welch said to the gentleman, Sir, these people appear to be very decent, and do not look as though they were much injured by that man's preaching, and there appears to be no preacher on the stage, it

is a pity for these people to go away without having something said to them; I think, sir, as you are a Magistrate, you had better take the stage, and give them some profitable instruction. Sir, said the gentleman, *I am wholly unaccustomed to any thing of a religious nature*, therefore I wish you would address them. Mr. Welch took the stage, and in his usual style of simplicity and affection, began to preach Christ to them in the most affecting manner, and warned them faithfully to repentance. The Magistrate burst into tears; the word of truth reached his heart, and from a persecutor of the Christian religion, he became a humble penitent. After Mr. Welch had done preaching, he came to the Magistrate, and said—Sir, I promised to deliver Mr. Welch to you this day—I am the man—I give myself up to you freely. Sir, said the Magistrate, I have nothing against you; I believe you are a servant of God. *Go, and preach the Gospel, and you shall be protected.*

RELIGIOUS INTELLIGENCE.

A LIBERAL CONTRIBUTION.

On the morning of the last Sabbath, an excellent discourse was delivered by Dr. Romeyn, in the Church in Cedar-street, and a collection of *eight hundred thirty-nine dollars and nineteen cents* taken up for the benefit of the mission in Serampore.—
“Well done!”

“TO THE POOR THE GOSPEL IS PREACHED.”

On the 6th inst. the trustees of the society for propagating the gospel among the poor in the city of New-York, elected the Rev. E. S. Ely their Stated Preacher for the Hospital and Almshouse, and the Rev. John Stanford, Stated Preacher for the Prisons in this city.

CONTRIBUTIONS ANTICIPATED.

In Grace Church, we understand that a discourse will be delivered to-morrow by the Rev. Mr. Bowen, and a collection made

for the benefit of the Mission at Serampore. It is a pleasure to find, that in this matter the Presbyterians and Episcopalians make one common effort to assist a Baptist Mission. A collection is also to be taken up, we are informed, in Dr. M'Leod's Church, in Chamber-street, for the same purpose.

THEATRICAL CONTRIBUTION.

A Minister in Philadelphia, to his correspondent in this city, writes, Dec. 26, 1812—"I see by our public papers, the Philadelphia Theatrical Company propose a night for the benefit of our Serampore Mission, on account of the loss our Society sustained by the fire in March last." *Twelve thousand pounds sterling.*

By the religious part of the community many comments may be made on this measure. But perhaps it ought not to be rejected, any more than the subscription of a person to the Bible Society, or for building a place of worship, though himself were not generally in the habit of attending public worship. We know from Rev. xii. 16. that "*The earth helped the woman*;" which, from the connexion, must intend the aid which the providence of God raises up from the professed men of the world, to aid the church under peculiar afflictions. Many such helps, frequently become highly necessary, and too valuable to be disesteemed; on the contrary, they should be thankfully received as produced by Providence, without whose intervention they would not have been offered, let the principles which actuated them be what they may. *Question.* Will the Managers of the New York Theatre take this as a precedent from their connexions in Philadelphia, and follow their example?

SIERRA LEONE.

At the close of the last year, Paul Cuffee, a celebrated black from the north-eastern states, who lately went at his own expense on a religious visit to Sierra Leone in Africa, was in this city, endeavouring to excite, we understand, some well disposed merchants to form an African company, that might unite in promoting the trade and civilization of the blacks of that part of Africa.

By letters to Paul Cuffee, from some friends in England, it appears, that the London African Company would be glad to correspond with such an American Company; and Paul says, he is willing and desirous to do what he can. Paul's word, it is said, would be taken for \$0,000 dollars, though perhaps he is not worth quite as much.

One black family was seriously induced to move in 1812 from this country to Sierra Leone. May we not say in the words of Ps. lxxviii. 31. 'Ethiopia shall soon stretch out her hands unto God.'

Ordination.—In the Meeting-House of the First Baptist Church in the city of New-York, on Thursday, the 7th of Jan. 1813, was ordained Mr. John Seger, a member of the said church. The solemnities began at 2 o'clock P. M. Elder Jacob Randolph preached the ordination sermon; Elder William Parkinson stated the nature and design of ordination; Elder Samuel Carpenter prayed at the laying on of hands; Elder James Wilcox gave the charge; and Elder John Lamb, in behalf of the Church and Council, gave the Right Hand of Fellowship.

OBITUARY.

Memorial of Elizabeth Clark, of Trenton, who died in the Autumn of 1812, in the meridian of her life.

"Mark the perfect man, and behold the upright: for the end of that man (or woman) is peace."

THE verity of the above text was exemplified in the blessed and joyous termination of the life of this pious woman. Her conduct and conversation manifested the abundance of her love and faith, begotten in her by the grace of God. Her zeal for God's glory was ardent, and her love extended to the souls of the wicked and the righteous. As they who had much forgiven, love proportionately a great deal: no doubt her convictions, sorrow, and remorse for sin had been great also. But enduring the fiery dispensation, she became refined and cleansed as with soap, from all her iniquities. The reprover was converted into an abiding comforter, her fears into hope, and her godly sorrow into joy; the child of Satan became a child of God: the servant of sin became a servant of righteousness; and the heir of hell became an inheritor of heaven. Then was she opposed by an imp of her old man (or, an enemy of her own house, the partner of her own bed). He abused and persecuted her because she was true to her covenant and determination to serve God with her whole heart and life; and he declared finally, that if she continued to do so, he would kill her at

or about the week's end. But her poor intoxicated husband was precipitated himself, before the limited time expired, in an awful condition, into an eternity.

Being affected with cough, pain in the breast, shortness of breath, night-sweats, hoarseness, and debility, it appeared to all that death would quickly terminate her existence two years ago. But she almost wholly recovered her health afterwards. While she was then so low in a consumption, and death, the king of terrors to some, was expected with certainty, she was happy beyond description, and rejoiced greatly among her friends, blessing and praising God continually for his grace in this respect. For there is a grace to die well, as well as to live well; and both, said she, should be prayed for, and sought from the Almighty. She knew, because she was assured and felt it, that God had adopted her for his daughter, that his fiery baptisms had purified and cleansed her from all her pollutions; and that he had begotten in her a lively hope of salvation, even his own Son her redeemer. It was affecting to hear her; her joys extracted my tears. Her fidelity produced experience; her experimental religion and progress from sin to holiness, produced true knowledge, and her company by reason of her devotion, zeal, and wisdom was edifying. She was tall, kind, and affable, and in her mansion, hospitable, plain, and cleanly. She was sure to reprove sin, wherever she saw it: that she might be clear of the blood of their conduct. Out of the abundance of her heart she delighted to instruct, persuade, and improve, by a holy life and conversation.

On visiting her last summer, I found she had relapsed into her former cough, hectic sweats, and debility. She recounted many favours of God to her, and her dream, that appeared to be a great comfort to a dejected neighbour.

The dream was this—She was engaged to go eastward, and travelled towards the rising sun to examine an amiable mansion for somebody. Coming to a pleasant abode with plain and grave looking inhabitants, she was inclined to tarry there: but was informed that the place she was to see was farther eastward. Travelling farther, she arrived at an elegant, splendid, and beautiful mansion, far exceeding what she had passed; and every thing belonging to it was amiable. Returning, she beheld a female flying through the air, with a gradual ascent from the earth, clothed in a robe that appeared to

grow out of her body. A voice, said that is Mary Ch——. Five children followed Mary: and they were going to the mansions Elizabeth had visited. She awoke from her dream in much felicity: and could not conceive who Mary Ch—— was, till she recollected seeing a day or two before a large, intelligent, and solid countenance of some unknown visitor. She was, then, very desirous of knowing the name of this stranger; but could not hear from any one; till the stranger called in herself to see Elizabeth. Elizabeth expressed her pleasure in seeing her, saying, she had been anxious to see her, for some days. "Is not your name Mary Ch——?" The stranger replied in the affirmative. So, I was persuaded; I have had a remarkable dream concerning you and your children—have you five children? Yes. Each answer from Mary was like a dagger thrust into Elizabeth's heart. Elizabeth then related the particulars of her dream to Mary, who wept, as if her heart was ready to burst.

Afterwards Mary became a constant visiting friend of Elizabeth, to whom she was attached by ties of immortal love and affection: freely exposing the troubles, state, and difficulties of her mind. Her husband, not being able to labour, had in the spring commenced keeping a tavern, whereby he, his children, and neighbours, were exposed to spirituous liquors, profanity, and ill company. Thus home had become a place of misery; she had no comforter; she was a stranger in the place, and was ready to believe God had forsaken her. But when the sorrowing Mary was with the rejoicing Elizabeth, wasting in the last stage of consumption, she felt happy. Elizabeth longed ardently for her own departure from this cumbrous clay, to soar to mansions of eternal day and felicity. She longed to be with Jesus, saying, "he has ever been a nearer and dearer friend to me than a brother." Mary, who lived very near, when she found her new friend was near an inevitable death, was very much affected; and when the corpse of Elizabeth was carried to the grave, hymns of praise were sung by the procession to that God who had undoubtedly received her into Paradise, among the heavenly hosts. Thus the memory of the just was blessed to them; and shone more and more to an eternal day, to which she has departed. There this Ethiopian descendant, glowing with brilliant whiteness, may hold converse with the angels of light; and sing praises with Moses, Abraham, and the patriarchs, to God the Saviour.